2: Swanton E-5 (1911-12) 1928 NN11 Creek NN11

their reward here, positions of esteem in the tribe, plenty to eat and wear, and plenty of enemies to kill, for the Creek social system rewarded so well in this world virtue of the kind these Indians recognized that it was not necessary to postpone all enjoyment of it to an uncertain hereafter.[90] 775

Bartram adds that according to native belief not merely man but every living creature had a spirit or soul that could exist apart from the body and that some had reported that "a pattern or spiritual likeness of everything living, as well as inanimate, exists in another world."[91] This, of course, is true of practically all primitive peoples, the only question being whether the term "other world" may be properly applied here.

MISCELLANEOUS BELIEFS

Dreams and visions seen in trances were one means of learning about the spirit world, and they were very generally credited. Bartram says: "They relate abundance of stories of men that have been dead or thought dead for many hours and days, who have revived again, giving an account of their transit to and from the world of souls, and describing the condition and situation of the place and spirits residing there."[91] A curious expression was used by the Creeks when they were about to go to bed. They would say Posálkăn hoboyălănăs, "I am going to hunt a dream." If a man made a noise like an animal in his sleep those who heard him would say "that is his sleep (or dream) [inutckà, his sleep; imboitcka or imposálga, his dream]. If any person in a family dreamed of fire it foreboded sickness, especially bilious fever, and all of them took miko hoyanĭdja and afterwards dipped in the creek four times. If they happened to have no medicine they at least bathed. 787

When a person sneezed it was supposed that someone was saying something good about him, and he would remark "Oh yes, that is what they always say about me." There is a jesting relation regarding a man who began sneezing and kept repeating the above words, while he was really coming down with pneumonia. Next day, when his friends were asked about him, they said: "Yes, some one was saying something good about him yesterday, and now we are afraid we are going to lose him." 827

According to a Natchez informant, sneezing when eating meant that one would hear of a death; also that someone was talking about him. If one sneezed when he had pneumonia it was a sign he would get well.

When it began to rain after a dry spell the old Creeks would not take things in under cover too hurriedly lest the rain should stop. 821

[90] For some further light on this subject see the section on burial customs, pp. 389-396 in the preceding paper.

[91] Bartram, Trans. Am. Eth. Soc., vol. III, p. 27.